To the right Worsh

ful and his especiall friendes M. G
Stockmeede, Citizen and Grocer of Lon
and Marchant Aduenturer. And also, vnto his
other approoued friende M. Iohn Farrer
Gentler[illegible] William Cotes, wisheth a
health, felic[illegible] good pros-
speritie now an[illegible]

WHen I remẽbred what a great sin it is to be vngratefull, I was angry with my selfe, to thinke (what a wretch I am) that haue had neither grace, abilitie, power, nor oportunitie, to shewe some duetifull token of thankefulnesse vnto you mine especiall faithfull friendes. These are therefore most humbly and hartily to craue pardon of you, for this mine obliuiou[illegible] grosse ing[illegible]nesse, hauing found and felt both of you, right good and bountifull vnto me your dayly Orator: but being perswaded, that a faithfull liberall man is alwayes possessed with charitie, & such neuer thin[illegible]th any euill, and also with the mo

t, royall shining pearle and preti-
one liberalitie: which euer ouer-
neth and disgraceth pride and pro-
digalitie, neuer expecteth either glori-
ous praise or recompence, for he is no-
thing kinne to the riche miserly coue-
tous carle Naball. And because you shall
not thinke that I am sufficed with the
dayly remembrance of you in my pray-
ers: I haue presumed to dedicate vnto
you this my rude vnlearned labour. Yet
hoping very profitable both for parentes
and children, masters and seruauntes,
dayly to acquaint thē in the principles
of the Christiā faith, & also from propha
ning of the Lords day: And also keepe
them in true feare and obedience, with-
out the which it is impossible to please
God, for miserable and most vnhappie
is the household or family, when the ma-
ster and parents are not able to teache
their children and seruants: to resolue
them in the principles of the Christian
faith. For such (sayeth the holy Ghost)
in the month of the Prophet Dauid, ar

no better then horse and Mule. And the holy Apostle S. Paul also affirmeth them to be worse then Infidels, for the Infidels will prouide carefully for carnall prouision for their owne housholdes and families. So that those Christians that careth not to be furnished with spirituall foode, for their children and families are worse then the Infidels, and such loueth their beastes as well as they doo their children and families, for they will carefully prouide for their pampering to doo their businesse. Yea such Atheistes and Epicures there are too too many in these dayes, yea belly Gods, whose kitchin is their Church & belly their God, and glory end with shame and confusion, but God conuert them if it be his will, for such doo neuer any good to a poore Christian, except it be either for his glory, pleasure or profite, or else to win credite among Christians, for their faith and charitie is soone cold and frosen. Such the Preachers terme winter Protestants, for in

the sommer the pleasures of this worlde and the loue of the same, carrieth them farre from flocking to the Lectures, as they doo in the winter to saue their fire and candle, or else to keepe their credite. But the almightie that made the heart of man, sitteth and seeth their hipocrisie, and will iudge if they repent not, vnto whom I commend both you and all yours this 20. of Iune 1585. beseeching the same almightie to increase your faith health and prosperitie vnto euerlasting felicitie. Amen.

Your humble Orator,

William Cotes.

¶ Vnto the humble and

and simple schollers in Christes schoole.

I a poore scholler and the most simplest, sendeth these my humble and faithfull salutations, as followeth.

IF the holy Prophet (of our God) King Dauid coulde say, that trembling and feare was come on him, because the wicked did set light the law of God. Oh what feare & trembling ought now to be in these our last dayes, & daungerous times, that frō the pessiant vnto the Prophet, all, (Oh almost all) are become either Atheistes, Papists, Epicures, belly goddes, or else bee settled in that pestilent chayre of scorners, deriders, dehorters or daunters of such as eyther professe, teache, or preach the trueth. But if either the lawe of God were feared, or our faith in Iesus Christ throughly grounded, or his holy worde or Gospell embraced, or prayers to God pearced, or loue among brethren practised, or Christ and his preachers any thing esteemed, then shou!d not our Prince, peace, & coun- Psal. 119

trey bee cominazed or threatned, neither wee that liue in theſe daungerous dayes be ſo much louers of our ſelues, yea onely ſelfe louers, and care neither for Gods law, beleeue Chriſtes Goſpell, prayer, Prince, Countrey, brethren, Kindred, Councell, Cominations nor threatnings from the almightie. Who woulde not therefore nowe feare, yea tremble, quiuer, & roare for very griefe of hart, to ſee thoſe that ſeme to be gods children, to lick of the butter frō Gods word, and caſt the bread vnto the dogs, I meane feede thēſelues with the fleece, and caſt the holy worde at their tayles, or giue the fleece vnto ſuch dogs that can not barke, and the holy bread vnto ſuch that cannot tell howe to breake it, nor to whom to giue it, and therefore they feede themſelues and ſterue Gods children. If a lord or king exalt a poore man and make him his ſteward and put him in credite & truſt with his treaſure, and then commaund him vpon paine of his high diſpleaſure, dayly to beſtow it on his owne children his heires kings and princes: If then this exalted ſteward, keepe that treaſure and portion

vnto

vnto himselfe, and vse it at his owne pleasure, and sterue the young kings & princes. Will not (thinke you) this lord and King when he seeth his steward hath set so light his straight charge and commaundement: take this steward & cast him in his wrath into prison, and there let him perish without either pitie or compassion. Yes verily. Euen so will our Lord and Sauiour Iesus Christ, the King of kings, and Lorde of lordes deale with all such stewardes that hee hath giuen any portion vnto, in this world, from the highest vnto the lowest, if they vse it at their owne will, but especially vnto al those, whom he hath giuen that excellent treasure his holy worde to distribute the bread of life, which licke of that butter and cast the holy bread vnto dogges: and so prouoke our good God in his wrath to take away from vs the sweete bread of life, the finest of the crop, and giue vs in his wrath the course, olde, and sower bread, that papisticall sower, rotten leauen of the Pharisies, fit for dogges and beastes of this word, but yee beloued let vs drop downe like water, & patient-

ly abyde our good Gods leasure, vntill he hath tried vs in this his fornace, vnto good and perfit gold. For he hath promised that he will neuer forsake his little worme Iacob, & wil also remember poore Ioseph, for the more misery that gods childrē hath, the nerer is their ioy. As for example, the more was Caynes crueltie, the nearer was Abels ioy. The more Noe was scorned, the sooner by the deluge he was deliuered. The more that Lot was threatned, the sooner hee was rescued. The more that Ioseph was imprisoned, the sooner to a kingdome he was exalted. The more Moses & the children were perplexed, the sooner the red sea gaue place for their deliuerance. The more bitterer was Christs passiòn, the sweeter and firmer was our saluatiòn. Therefore to conclude he that will raigne with Christ, must suffer with Christ, for by and through many tribulations, wee must enter into the kingdome of heauen. To the which God of his mercy for Christes sake bring vs all.

Amen.

A prayer of the Author of the Booke.

O Lord God father of my Lord and Sauiour Iesus Christ, who preserueth al men by the grace and gift of thy holy spirit, giue mee grace (O mercifull father) from the bottome of my hart, to loke vnto the greeuousnesse of my owne sinne, which euer condemneth me before thy Maiestie, & yt I may not (of my selfe) presume to instruct others, and forget to examine my selfe, vnto amẽdment of my life, & then learne to instruct other in thy lawe, according vnto thy will, and my bounden duetie, because thou hast commaunded in thy holy word, that after thou hast instructed vs, we shoulde instruct others, and not hide the tallent which is giuen vs, nor yet quench thy holy spirit in vs. Graunt this (O moste mercifull father) for thy sonnes sake our onely Lord and Sauiour Iesus Christ to whome be all honour and glory for euer. Amen.

¶ A Dialogue of diuerſe *Queſtions demanded of the children* to their father very neceſſary, and profitable both for children, and parents, maſters and ſeruants.

The youngeſt ſonnes Queſtion.

AFter that one of my Children had read a Chapter vnto me at ſupper, out of the Actes of the Apoſtles, my youngeſt ſonne after ſupper ſitting by the fire, asked this queſtion, father (ſayth he) what is God?

The fathers Anſwere.

My ſonne, all ỹ wiſeſt Philoſophers ỹ euer were, could neuer yet cõprehend or reſolue this queſtion, the cauſe was, they neuer ſearched to know him by his holy word, but by their owne naturall wiſedome, by which wiſedome, it is vnpoſſible to pleaſe God, or know him, for God hath reuealed himſelfe vnto vs in his holy word although S. Paul ſayth, God hath reuealed himſelfe vnto vs by his creatures, which are the heauens and earth, and all things therein contayned. By which they knowe there is a God, but yet neither Philoſopher, nor any other can tel what God is, but by his holy word.

word. In which he reuealeth himselfe vnto vs, what he hath done for vs, and howe he hath so loued vs before wee were, that he hath created all things for vs, & hath also giuen vs his deare & only sonne Iesus Christ, who beyng verie God equall with his father, came downe from heauen, and disdayned not the Virgins wombe, and there toke our nature on him and was made man in all points as we are, onely sinne excepted, and in our naturall flesche, was obedient euen vnto the very death of the Crosse, wherin he suffered for vs, the very paynes of hell both in soule and body, was dead & buried, and rose againe the third day to iustifie vs, and after fortie dayes he did ascend into heauen whence he came, & there he will sit vntill the day of iudgement, hauing all power both in heauen and earth, which is ment by sitting at Gods right hand. And then he wil come and be our ioyfull iudge, but vntill then he will be with vs in spirit and power, by which spirit, we haue reuelation & knowledge of him, and what God is: And without this spirit, it is vnpossible to vnderstand his holy will, that is re-

uealed in his holy woꝛd, which holy ſpirit, is the holy Ghoſt, which holy Ghoſt is the vertue and powꝛer of God, pꝛoceeding from the father and the ſonne, the third perſon in the trinitie which thꝛee perſons is but one God, which God is almightie, vnmeaſurable, incompꝛehenſible and without all mens capacitie and wiſedome. Foꝛ he is a ſpirit, and thereforꝛe they that will woꝛſhip him, muſt woꝛſhippe and ſerue him in ſpirit, and trueth, foꝛ otherwiſe, he is incompꝛehenſible, he is Alpha and Omega, that is, he is the firſt and the laſt, without beginning oꝛ ende, foꝛ no man hath ſeene God at any time, vnto whom be all honour. Amen.

m.18.
.1.16.
n.6.16.

Another ſonnes Queſtion.

Father, you ſay that S. Iohn ſaith, that no man hath ſeene God at any time. I pray you tell vs then, why God is pictured in forme like an olde man, with a long white beard & ſitting in a golden chaire, how can that be except he hath beene ſeene of ſome man.

The fathers aunſwere.

My ſonne, I ſay that God is neyther olde, noꝛ young, neither can any place con-

containe him, for hee filleth all places, both in heauen and earth, and the Sea: and therefore he is euerywhere, for heauen is his seate, and earth is his foteſtole, and therefore he muſt haue a very great chaire to containe him. Therefore ſuch as dare preſume to paint or picture him, in any proportion, doth commit great and horrible blaſphemie, and are curſed of God himſelfe. Much leſſe like an olde man, with a long white Beard, for that is the weakeſt ſort of men. But how can or dare any creature make his Creator. Oh horrible, execrable, damnable, vile, preſumptuous curſed wretch, that dare preſume to violate and breake Gods holy precept, forbidden expreſſely in the firſt table and the ſeconde verſe. Good children beware of ſuch horrible Papiſticall blaſphemies.

Another Queſtion of the ſonne.

Father I heard you once ſay that there was a man in Bridewell, that affirmed by Scripture that it was not lawfull to feare God, but to loue him. Muſt we not feare God but loue him?

The fathers aunſwere.

In deede there was a vile fellowe in

Bride-

Bridewel that affirmed out of the scriptures, & first out of the seconde Chap. of S. Luke & the 17. verse, out of the song of Zacharias, in these wordes, that we being deliuered out of the handes of our enemies, might serue him without feare, all the dayes of our life, but this feare is not meant towarde God, but it is that wee shoulde not feare Gods rigor and iustice: that he scourgeth the wicked withall, but loue him as a father: neyther yet feare what the wicked can do vnto vs, in all their extremities or malice, neither yet feare any of theyr threates, scornes, scoffes, persecutions or tortures whatsoeuer, but because God hath deliuered vs out of the handes of our enemies, we shoulde serue him without feare all the dayes of our life, & not cast off our louing feare of our good God, that hath deliuered vs out of the handes of the deuill, hell and damnation for euer. Who woulde not feare to displease such a good God & louing father, also diuers scriptures are our warrant against this presumptuous villaine, for God promiseth great blessings vnto all such as feare him. As for example in the

book-

booke of Moses, it is set downe howe God loueth his owne children that feare him, as the wordes of the three men or Angels affirmeth, when they vsed these words vnto Abraham: Shall God (say they) hyde any thing from Abraham, because he and all his house feare him. Also Josua or Jesus the Captaine that conducted the children of Israell after Moses, vsed these words vnto them: Doo you (sayth he) what you wyll, but I and all my house wil serue and feare ỳ Lord. Also the holy Prophet Dauid hath these warrants throughout all his Psalmes, to feare God, as first in the 2. Psalme, verse 11. Commaunding (saith) see that yée serue the Lorde in trembling and in feare. Also in the 25. Psalme. verse 3. They that feare the Lorde shall knowe his secrets. And in the 34. Psalme. ver. 9. 10. Feare the Lord hys holy ones, for they that feare him shall lacke no good blessing. And againe, Come neere my children and I shall teach you howe to feare the Lord. And in the 128. Psa. The holy ghost pronounceth thē blessed that feare ỳ Lord. Also in the first Chapter of Salomons Prouerbs. verse. 7. The ho

ly Ghost sayth, That the feare of the Lord is the beginning of wisedome. And Eccl. in his 4. Chap. ver. 13. saith that a poore child which feareth God, is better then a king ỹ doteth. Thus you proued by warrants of scripture ỹ way to feare God. Yet this wretch forgeth other places out of the scripture like the deuill for his purpose. As out of the 8 Chap to Ro. 15. ver. in these words, yee haue not receiued that spirit of bondage that ye sholde feare any more: but the villaine abuseth the text corruptly, for the Apostle meaneth no such thing, but that we shoulde not feare condemnation nor wauer or dispayre as the Papists teacheth vs, to make vs dwell in bondage and feare of our saluation in Christes merits onely, but to be euer in doubt & dispayre, which pestilent doctrine maketh thousandes to feare God and not loue him. Feare not him that can kyl the body, but feare him which can kill both soule and body.

The sonnes fourth Question.

Good father who are those that feare God, and not loue him, are there any such, I pray you discribe who they be.

The fathers aunswere.

All

All they are those which binde themselues to the obseruation of Gods lawes and the popish ceremonies, and thinke except they obserue and kéepe them, they are damned for euer. And when they sée that they are not able to kéepe them: thē they liue in seruile feare of God and his Lawes, wyshing that there were neyther God, lawes, nor precept. These I say, are those that feare God, & not loue him, for they haue receiued ỳ spirite of bondage that S. Paule speaketh of in his 8. Chap. to the Rom. which carnall spirit, maketh them dwell euer in feare of hell, and damnation, and yét toyle and moyle themselues to obscure the lawe of God, by their own righteousnes & merits and by theyr hipocriticall ceremonies of ciuil life. These I say, feare God as the wicked feare the magistrates & lawes of this land, for they rather curse them thē loue thē, such a seruile feare haue ỳ ignorant Athists, the meritmongers, the papists & the double harted protestants, for they feare Gods law & his iudgemēt for feare of damnatiō, but they loue him not Euen as ỳ wicked feare ỳ Prince & her lawes for feare of *Tiborn*, but they loue her

and her lawes as well as they loue Tyborne, and all this is, because the haue neither true faith, true loue, nor true feare of God or Prince. And therefore are they neuer able to vnderstande or make any true destinctiõ either of Gods lawe, beléefe, gospell, sacrament, or prayer to satisfy them selues, or any other in affliction, but desperately voyde of all swéete ioies of heauenly comfort and consolation for euer without regeneration.

The sonnes 5. Question.

Father you sayde that no man is able to keepe and fulfill Gods commaundements. VVhy should God Giue such a lawe that no man is able to keepe, and yet you say, if that wee doo not fulfill and keepe them, we shall all be damned for euer.

The fathers answvere.

My sonne, (marke what I say, God that made the law, made it as he is himselfe (that is) iust, righteous and holy, and so made he man also at his first creation, iust, righteous and holy. And so made God Adam like himselfe, and then able to kéepe and performe the whole lawe. Therefore man must of force séeke

and

and practise all the meanes and wayes possible how to fulfill and keepe ỹ same lawe in euery poynt and title, which we may by his grace working in vs, bee made able to dw in some measure, but yet not so perfectly, by the entring in iudgement with vs, he may iustly condemne vs, but he will not haue any to be saued otherwise then by mercy, offered in his sonne Christ, and obtayned by faith in him.

The sonnes 6. question or obiection.

Howe is it possible, because you say that no man is able to keepe and fulfill it, much lesse in euery poynt and title.

The fathers aunswer.

That which man is not able to dw, by reason of hys fall, God hath so loued vs before Adams fall, that he did prouide for vs in his mercy and grace. A man, euen God and man Iesus Christe, his onely sonne, who came downe from heauen, from God his father, and disdayned not to be inclosed in ỹ Virgins wombe, and there was made man by the power of the holy ghost, in all points as we are, onely sinne excepted and in our flesh and nature suffered his passion on ỹ Crosse

for vs, and on it suffered the very paines and torments of hell vnto bitter death, and was buried, by which death and passion, he hath fully accomplished our salvation, and also fulfilled the whole lawe in euery point and title, and also appeased Gods wrath, and vanquished the deuill, hell and damnation, and set open the gates of heauen for al faithful beleeuers, and brought vs into fauour againe with God, his and our faithfull father, and is ascended into heauen where hee sitteth, and hath all power bothe in heauen and earth, and there is our daily mediatour vnto God, his and our father for vs, vntill he shall come againe to be our ioyfull Judge, but yet we must striue and practise daily to fulfill (to the vttermost of our power) Gods holy will and commandements,

The sonnes 7. Question or obiection.

How is it possible except you can describe vs some meanes or way to practise it, good deere father direct vs.

The fathers aunswere.

By these fiue steppes or degrees which if you can keepe vnto the ende, you shal

keepe

keepe Gods commandements to please him, although not fulfilled it, for ỳ Christ hath done already. Which steppes are these: first to heare the word of God diligently, reuerently, and louingly. Secondly, to learne it simply, faithfully & obediently. Thirdly, to vnderstand it humbly, spiritually, and truely. Fourthly, to practise it holily, constantly and righteously. Fiftly and lastly, to perseuer daily, hourely, and vnto our liues ende most triumphantly, and by these fiue steps or degrees you may practise to keepe the whole decalog and will of God.

The sonnes 8. Question or request.

I pray you discribe vnto vs, the true sence & meaning of the Law, decaloge or precept in a breefe some or expositiō.

The fathers description or exposition.

It is set downe by Moses, as he receiued it from God in ỳ Mount Sinai, and he receiued it into tiwo Tables, and in 10. verses or precepts it is expressed, and in the first Table is sette downe 4. precepts, and in ỳ second Table is written 6. precepts, in which first table is set

downe our duety toward God in the 4. first verses, and in the seconde table our duety towards our neighbour, for in the first table, we are taught in the 4. first precepts, to haue none other Gods but God onely. Secondly, not to reuerence or worship any thing in heauen or earth. And thirdly, not to abuse Gods holye name in any exercise. And fourthly, wee are commaunded straightle, to remember to keepe holy the Lordes day. And in the second table in the 6. precepts wee are commaunded in the first precept, and fift commaundement, for to honour our Parents, Princes, and Magistrates. And the sixt commaundement forbiddeth murder. The 7. forbiddeth adulterie, The 8. forbiddeth theft. The 9. forbiddeth periury and false witnes against thy neighbour. And the 10. and last cõmaundement, forbiddeth couetousnesse, extortion, vsury, or any thing that shall preiudice thy neighbour. So that in the first table practised, is séene our loue, holinesse, faith and zeale towards God. Euen so by our indeuour of the second Table is also séene our loue, mercy, faith and fidelity towardes our poore neighbours

and

and brethren. The ſumme and fulfilling of the whole lawe of God is firſt to loue God aboue all things whatſoeuer, which is the fulfilling of the foure firſt preceps of the firſt Table. And the ſecond is to loue our neighbours & brethren as our ſelues, which is the fulfilling of the fyue laſt precepts in the ſecond Table, that is to liue in righteouſnes all the dayes of our life, which power the Lorde God graunt vs for Chriſtes ſake.

The ſonnes 9. Queſtion.

Becauſe the ſcripture ſayth, that no man by the deedes of the Lawe can merite ſaluation. How then is it poſsible to be certaine and ſure of our ſaluation, ſeeing we are bound to keepe the whole Lawe.

The fathers anſwere.

I haue ſayd before, that which naturall men cannot do, our Chriſt which is both God and man, hath by his precious death and paſſion fully accompliſhed, but yet we muſt do our indeuour and good-will to practiſe his commaundement vn to the vttermoſt of our power. And therfore the ſureſt wae for vs is to take faſt holde of Chriſt by a ſure & firme fath. &c.

The

The sonnes 10. Question.

But what faith is that I pray you describe vnto my mother and vs, the true sence and meaning thereof.

The fathers aunswer.

It is our beléefe Apostolicall, commonly called the Créede of the Apostles. As we say dayly. I beléeue in God. &c. which Créede or beléefe, is set downe in 12. Articles, which 12. Articles are deuided into foure partes, and in the first parte we confesse God our father to be almighty, and the onely maker of heauen & earth, and in the seconde parte, we do also confesse Iesus Christ to be the onely sonne of God, and the second person in the trinity, who being equall with God, hys and our father, came downe from heauen vnto vs in earth, and héere was inclosed in ỹ virgines wombe, & there was made man in all poynts, as we are only sinne excepted, by the power of the holy ghost, and was borne of the Virgin Mary in Bethlem, in a stable betwéene an

Oxe

Ore and an Asse, cradled in a maunger, or Crach, and after he had lined obedient ly with his Mother the Virgin, and his supposed father Joseph at twelue yéeres of his age, he did dispute with the migh- ty doctors in the middest of the Temple of Jerusalem, and there expounded the scriptures, and all that heard him won- dred at his gratious spéeches, and at the age of 30. yeeres, was baptised of John in Jordayne, and then went into the wil dernes, and was tempted 3. times of the deuill, and then came to Jerusalem méek ly ryding on an Asse, and there was re- ceiued of men and children with hosan- na, confessing him king of Israell, and the sonne of the highest, and there hee whypped out of the Temple the buyers and sellers and money chaungers, and after he hadde reproued the Scribes and Pharises, and taught the Scrip- ture (vnto hys Disciples) hee was Iu- dasly solde vnto the Scribes and Phari- ses, mocked, reuiled, scorged, buffe- ted, condemned of Pilate, crowned with thornes, crucified on the Crosse betwene two theeues, and accursed of God hys father,

father, and dyd suffer on the Crosse the very paynes of hell (bothe in bodye and soule) for thée and me, was dead and buryed for thée and me, and the third day he rose againe to iustifie thee and mee. And after forty daies, when hee hao accomplished his fathers wyll, in the sight of all his Apostles and many other, hee did ascend vp into heauen, where he sits, and there he shall remaine vntill the day of iudgement, where he maketh continuall intercession vnto God our Father for thée and mée, who hath all power bothe in heauen and earth to helpe thée and me, and will surely come againe the last day in power and glory, and be a ioyfull Iudge for thée and mée. This is the sum of the second part of our beléefe: and in the third part of our beléefe, we beléeue in the holy ghost, & that he is ỹ third person in the trinitie, equall with the father and the sonne, and that he is the vertue and power of God, procéeding both from the father and the sonne, and also the Illuminator of hys elect, yea [illegible]o the sanctifier and preseruer of all hys saints, the holy Church of God. And in the fourth part of our beléefe, wee beléeue and confesse

ſeſſe the communion of ſaintes, to be all thoſe which beléeue that Jeſus Chriſt is the their onely mediator and ſauiour, which communion of ſaints we beleeue is the vniuerſall Church of Chriſte, dyſperſed throughout all the world, commõly called the Catholike Church., diſperſed héere and there vppon the face of the whole earth, of which company Jeſus Chriſt is the head, (and not the Pope) which head will not loſe one of his elect for we are as déere vnto him, as the apple of his eye although we be héere contemned, diſpiſed, derided, and tormented yet our firme faith and beléefe is, that our ſinnes are forgiuen vs, onely by our redéemer and mediator Jeſu Chriſtes merits, and that our bodies and ſoules ſhalbe at the ioyfull day of iudgement triumphantly with him in heauen, for euer and euer, and this is the whole ſumme of our faith. But this fayth is not mans fantaſie or dreame, nor the holy papiſts formed faith, nor the Atheiſtes frozen faith, nor yet any euill faith, nor an hereticall fayth, but a full and firme aſſuraunce of ſaluation, grounded and founded vpon the promiſes made in the

beloued mediator Iesus Christ.

The sonnes 11. *Question.*

Is there any that professeth any other fayth but this which you haue alreadye described. I pray you good father let vs vnderstand who they be, and what they are.

The fathers aunswere.

Yea, there is an Historical faith, which the deuils, Athists, Epicures, and all belly Gods haue, that is, they do beleeue that there is a God, and that the Scriptures be true, and also feare and tremble, but they neuer practise to do hys wyll, neither yet loue they God nor hys holie worde, but they loue theyr owne pleasure and bellyes more then God, therefore they shall be saued with the deuils, for theyr counterfaite, hypocriticall holy and euill life will not serue. There is also ỳ Scribes, Pharises, and Fryers, and Papists formed frozen faith, which teache men that by their merits, ceremonies and holye seruice, that they shall escape Purgatorye, and deserue heauen. And so they shall as soone as the Athist, Epicure, bellye Gods

Gods and deuils.

There is yet an other sort of people, that perswade themselues they haue a great faith, and think that they are highly in Gods fauoure because they can make great speeche of scripture, and vse great grauity, so that Butter would not seeme to melt in their mouthes, before such as are the principall Preachers, and wyll inuite them home to their house, to cloake their holy hypocrisy, but let a poore professor meete any of these and salute them, then they wyll looke so lofty with their eye lidds, and speake so strangely, as though they had neuer seene or knowne them, and yet of their olde familiar acquaintance. But let a poore man make hys mone vnto them of hys néede, then are they dry, and altogether without any sappe of Christian loue and charity, which sheweth their hypocriticall fayth and infidelity, these carnall Protestants are all one with vsurers (I wyll not say) Vsurers, I wyll not say Leasemongers, Extorcioners, and proude, prophane, myserable, merciles worldlings.

There

There is yet a simple sort of Protestants which thinke they are very religious, but they are such as S. Paule speaketh off, which are euer learning, and yet ignorannt asses: and as proude as Pecocks. All these wyll runne as fast to heauen, as the Athists, Epicures, Papists, and deuils, these haue faith, but without repentaunce of life: it is but presumption, which will brede in ỹ end repentaunce without fayth, which bredeth desperation, from which the Lorde kepe vs. There is also the Annabaptist, and the pestilent Familists fayth, from which horrible secte, good Lord of hys mercy deliuer vs all.

The sonnes 12. Question.

How shoulde one attaine vnto a sure and constant faith, because you say that no cuill lyuing can please God, without a sure and constant fayth.

The fathers aunswere.

There is no meanes or way to attaine vnto such a faith but by free grace from God, through Jesus Christ our Lord, and that onely by daily and faithful prayers vnto God our father for his onely sonnes sake, and also for his holy spirite,

to

to instruct and teach vs howe to pray, & by none other prayer, but that prayer which Christ hath taught vs in his holy Gospell, which prayer soundeth thus. Our father which art in heauen, &c.

The sonnes. 13. Question.

I pray you sir, is this prayer to be deuided into parts, as you haue done the commaundements and the beleefe.

The fathers aunswere.

Yea, for it is deuided into. 6. petitions & 2. partes, and in the first part is three petitions, & in the second part is other three, and the first three petitions excelleth the three last, as much as the first table excelleth the second, for in the three first petitions, we craue of God all thinges necessary for our soules, in the three last petitions, we aske of God al things needefull for our bodyes, quietnesse of minde, and preseruation from Sathan, &c. But as touching that preamble which soundeth thus. Our father which art. &c That is none of the petitions.

The sonnes 14. Question.

What meane you by this word preamble, is it not one of the. 6. petitions as the rest are.

The fathers aunswere.

No, it is no more but a faythfull and reuerent presentation of our selues vnto God our father: in which humble & faythfull salutation, we acknowledge God to be our father and to be in heaue, but as touching the first petition which soundeth thus, hallowed be thy name, in this we craue & pray our good father that we may reuerence and with all our power, honor, sanctifie, and keepe holye his name, that is that we abuse not his name, by swearing by it in vayne, neyther prophane it in any seruice or seremonie, for that is sorcerie, although ỹ ignorant think they do god good seruice. And as touching the. 2. petition whiche soundeth thus, thy kingdome come, In this petition we craue of our good father that his kingdome may dwell with vs and raigne with vs, which kingdome is his holie word, & all his heauenly gyftes & graces therunto belonging, in which petition we also pray, that God woulde giue vs his holy spirite, and power to withstand Sathan & all his wiles for euer. And in the. 3. petition we craue of our louing father, that we may haue

power

power and grace to do his holye will in all our actions, affections and conuersations in this life, euen in earth as it is faythfully done in heauen. In whiche .3. holy petitions, we craue of our good God all thinges necessary for our soules. As in the first table we are taught in the first foure preceptes. And in the fourth petition which soundeth thus. Giue vs this day our daylie bread: In this petition we craue all thinges that is necessary for this life whatsoeuer. In which also is concluded all thinges necessarye for this life, both blessinges spirituall and blessinges temporall, and that in any wise we abuse it not prodigally. And in the fifth petition, forgiue vs our offences, as we do forgiue them that offende vs. In which prayer we aske vengance of God, if we forgiue not one another, & therein also we showe our christian loue and charity one towards an other, yea our fayth and fidelitie. And in the firt and last petition, whiche soundeth thus. And leade vs not into temptation, but delyuer vs from euyll. In this Petition we craue of our God Father, that her wyll not

 cast

cast vs of from him to be tormented of the Diuell, at his malicious will, and so confounded for euer, or giue vs ouer to our owne willes and pleasures, but that we may by his mercifull protection be be preserued for euer. In whiche three last petitions we craue all thinges necessary for our bodies, and safetie from Sathan. And as for the addition whiche soundeth thus: For thine is the kingdome, power, and glory, for euer and euer. In this is seene our sence and feling of God, because we confesse that kingdome, power, and all glory, for euer belongeth vnto god, and so we take our leaue of God to his honour and glorye, so that this prayer passeth all carnal capacitie, and worldly wisedome.

The sonnes. 15. Question.

Oh Lorde how doth many thousands pray at this day, if it passe mans reason, capacitie, and wisedome, goods father certifie vs.

The fathers aunswere.

Many indeede therebe that pray, but their prayers are no better then ỹ prayer of a parrat, because they haue neither sence nor feeling of the holy spirit of

God

God, without which spirit, it is impossible to please God in prayer, neyther yet to vnderstand what prayer is, and therfore such prayer and praying, turneth to great sinne, & prouoketh gods wrath. And Christ calleth it lip-labour & babling. And saint James sayth, that they aske and receiue not, because they aske they knowe not what: For the most part pray on this fashion. O Lorde defend vs from all euill. O Lord keepe me from all mine enimies. O Lorde sende that I want not. O Lorde increase my wealth, (and not his fayth) and graunt that I may be able for to dwell in credite and countenaunce with my neighboures, and that I may be able to beare office and authoritie among my neighbours and company. O Lord blesse all my house & goods, ỳ I cõe not to misery, & bles al my frẽds & kinred. But no sighing or sorrowing for sinnes, no crauing for mercy, nor groaning in the spirite, No sobbing in repentance, no intercession for heauenly benedictions and blessinges, no thankes for our election, creation, saluation, sanctification, iustification, and preseruation. No prayer to God

to honour his holy name, no craving that his kingdome might dwell among vs (his holy word) no prayer that his holy will and our willes may be all one here in earth, as it is in heauen, but all for earthly things, to haue our owne willes & pleasures fulfilled, no praying as christ hath taught vs, as it is expressed in the .3. first petitions, for our soules health. And then for things necessary for this life. No Salomons prayer, for gods wisedome and his holy spirit, but all for worldly blessinges, that he may make Iohn his sonne a Gentleman, & Ioane his daughter pennie white, although y parents purchase Hell for his paynes. This is the atheists, Epicures, belligods and Carnall Protestantes, forme and manner of prayer, & although they vse to say (for order sake) the three first petitions. First, yet they practise them lasse or neuer, because they are worldly minded which cannot comprehende spiritual all things. And therefore if God do fulfill their prayers, it is in his wrath to their greater condemnation, although they thinke them selues in great felicity and happines aboue others, & so dwel puffed vp with pride, because of their

great

great abundance, and so come to authoritie, and liue all their time in prosperity, & iollity, without either pittie or cõpassion of poore neighbours or brethren, & except they repent, they sodaynely slyp to hell. And therefore (to conclude) as the Lords prayer is deuided in. 6. petitions, & as sõe say into. 7, so I feare, if ỳ world were deuided into. 6. or. 7. parts, I feare ỳ. 6. partes doth pray in vaine, yea ỳ are called christians. Although we haue ben taught & catechised more then. 26. yeres yea some more then. 46. yeers, & therfore feare is come on me because the people set light thy lawe. Psa. 119. ver. 53.

The sonnes. 16. Question.

How then is it possible to pray, to haue our prayers perfect before God, when we pray, good sir certifie vs.

The fathers aunswere.

By a firme, constant, and sure faith on & in Iesus Christes merits, with a true humble, harty, & sorrowfull sobbing repẽtance of our wicked life past, prostrating our selues, most humble & reuerently before Gods mercy seat, crauing mercy of god for all our sins past, for christs sake, & then crane graces of our good and louing father, for his grace and holye spirite to frame in vs a better lyfe,

without which spirite it is vnpossible for God to heare vs, and then be thankfull vnto God, for all his benefites both spirituall and corporall, bestowed vpon vs all our life time, vnto this present howre, but especially for our election, creation, saluation, iustification, sanctification, and preseruation, vnto this present day, and howre, that is to say, first, because God hath elected and chosen vs to saluation, before that the world was made or created, and secondly, for that he hath created vs men and women, & not beastes, but made vs christians and not infidels, or Pagans. And thirdely that he hath so loued vs, that he hath giuen vs his onely sonne, to be our onelye and alone sauiour, redeemer, mediator, and aduocate, betweene God and vs, & continually be thankefull vnto God for that he hath giuen vnto vs his holye word, to be peaceably preached amongst vs, and that we are borne in such a mercifull Princes time. And first also let vs continually pray vnto the almightie, for the preseruation of her Maiesties longe & prosperous raygne, for all her Counsell, Cleargie, Nobilitie, and for all Magistrats,

giſtrates, Citties, Corporations, Companies, and fraternities, and for all men kinredes, Countries, and Nations, but eſpecially, for his Church diſperſed, diſpiſed of all the world, and wicked worlings, and for the continuance of his holy word, increaſe of our fayth, loue, holy ſpirite, wiſedome, grace, and zealous preachers amongſt vs, for euer, and to conuert or confounde all Amaziaſes, Zedochiaſes, and paſtors, all Dombe Dogges, Idle ſhepheards, hipppocrites, Hireilinges, Traytors, Papiſtes. Atheiſtes, Epicures, Bellie gods, and all proud and prophane perſons, mercileſs, miſerable, wiſe worldly wyſardes, and to bring into the way of truth all ſuche as doo erre and are deceiued. And to be merciſull vnto all ſuche as are in anye nœde, miſerie, pouertie, priſon, or extremitie, but eſpecially to pray for chriſtes Churche, priſoned, perſecuted, tormented, and tortered, and for all ſuch as are perplexed in mind or body, in the bedds of their ſickeneſſe, or in the perrill of death, and that it would pleaſe God to forgiue vs all our ſinnes, negligences & ignorances, and to amend our liues according

cording to his holy word, that we may liue in holinesse and righteousnesse before him, all the dayes of our liues, and then after all these prayers, meditatations, and thankes. We must aske boldly, of our good God, althings necessary for this life, if it be his will for Christes sake, with a sure and constant fayth and beléefe, to obtayne all our petitions and prayers at gods hande, for Jesus christes sake. In whose name we must alwayes conclude all our prayers, with the same prayers that Christe hath taught vs to pray. Our father. &c.

The conclusion or glasse.

Thus ye sée (as it were) in a glasse how ye ought to pray, and in what maner and sort, and agayne ye haue harde before, how sencelesse and daungerous, many thousands that are called christians pray at this day: how desirous they are of all the worldly blessinges, before heauenly and spirituall, because they are vnregenerated and worldlyminded. Unto whome all thinges which they possesse are vncleane and cursed. You haue bearde also, who are those that feare God and not loue him, euen suche

I say that doth not knowe howe to honour God, not how to serue him, nor when they commit spirituall Idolatrie, nor whē they do abuse gods holy name, nor when they prophane or abuse the Lordes day: neyther yet knowe the great difference betweene the first table and the seconde, that is they knowe not holynesse from righteousnesse, I saye gods right from mans weakenesse, that is, a true fayth, frō mans workes which are corrupt actiue from profound passiue righteousnesse which is as great differēce, as is betweene gods almighty maiestie, and mans weake imbecillitie, such I say, that neyther knowe the articles of their fayth, nor vnderstande what true beleefe is, neyther yet knowe what prayer is, nor do knowe howe to pray, neyther yet know what a Sacrament is, & yet dare presume to saye that they are saued, onely because they are baptised, & yet do lyue worse then Infidells, yea, darē presume to receyue the holy communion, & yet violate & pollute the seales therof, these are those which are aslæp, yea dead, & yet alyue, these are papistes, Atheistes, Epicures, Carnall pro-

Protestants, and all those wise worldy wisards, whose kitching is their church and belly their God, and all their glory euerlasting shame and confusion. Oh Lorde reclayme them if it be thy will with thy loud call or lure, the preaching of thy Gospel, that they may be brought into the tentes of Sem, being yet rammish, haughtie, haggerdes, descended from ỹ vncleãe cage of Iapher, as some learned affirme, the elder brother of Sem. Graunt this O God, for Christes sake our onely Lorde and sauiour.

An other question of the sonne.

Father, I haue heard you say manye times, when you haue reproued manye that sweare by their fayth, you haue sayd that they were as good sweare by ỹ Trinitie, the father, the sonne, and the holy Ghost: Howe can that be, doo we sweare by them when we sweare by our fayth.

The fathers answere.

Yea is not your faith a stedfast beleefe in God the father, the sonne, and the holy Ghost. And is it not the whole somme of our beliefe, which we daylie confesse when we say, I beleeue in God the fa-

ther.

ther almightie, and in Jesus Christ his onely sonne our Lorde, and the holye Ghost, &c. Do you not then sweare by the Trinitie, when you sweare by your beleefe, whiche is the verye Christians fayth, and is not your fayth a sure hope hold and confidence, on and in the father the sonne, and the holy Ghost, by and through the merits and passion of christ Jesus, with a firme beleefe, true and pure understanding of his holy worde and Sacramentes vnto life euerlasting.

The wife and sonnes aunswere, with an other Question.

Yes verily, and so we now confesse, and are fully resolued, but nowe we praye you, let vs vnderstand the sence or meaning of a Sacrament, and what it is.

The fathers aunswere, or difinition.

A Sacrament is, when the holy word of God is ioyned with an element as in Baptisme. the word is ioyned with the element, water, and in the Lordes supper the word is ioyned with elementes bread, and wine, the whith elementes and word ioyned together, doth make the definition of a Sacrament, and the meaning of a Sacrament is a true and

visible

visible signe, of an inuisible grace, that is the. 3. Elements to be seene, as the very water bread and wine, is verily present in our sight, euen so that intisible grace working in our harts, by the spirite and power of God, by faith all things necessary for our saluatiō, by & through Iesus Christ, and they are also sure seales of the certaintie of our fayth.

The sonnes. 19. Question.

We pray you sir, whether do the Sacraments of them selues giue grace to the faithful receyuers or no? We praye you certifie vs, or ought we to worship them as God.

The fathers aunswere.

They neyther of them selues nor in them selues, doth include or giue anye grace, for it is the onely gift and worke of the holy Ghost: neyther are they to be worshipped as God, but we ought to eleuate, or lift vp our hartes vnto Iesus Christ, who is in heauen our onelye mediator and aduocate, vnto God our father for vs, and that onely by fayth, who is the onely author of these sacramentes commaunding so often as we vse them to do it, in ỹ remēbrance of his

last

last comming when we shall receiue it in full ioy with him in his euerlasting kingdome, & yet they are holy signes & seales of our fayth, & as it were by an instrument, God doth worke and seale grace in our harts, only by the hande of fayth, neither yet are they bare & naked signes, but grace is truely presented to our fayth, when and so often as we receiue the same with a firme fayth & constant beleefe, in ỹ only merites of christe Iesus our onely Lord and Sauiour.

The. 20. Question.

We pray you sir, is there any more sacraments then two, for I haue heard some say there are fiue, & some affirme there are seuen, but we are taught in our church there are but only two.

The fathers aunswere.

Howe many soeuer the pestilent papistes haue in their sinfull synagogue whether they haue fiue, seuen or seuen hundred, that is nothing to vs. for euery seremoniall thing or seremony, or any thyng els whiche they thinke is holye in theyr Holye Holie Church or sinnagogue, must vpon payne of the Popes curse, be holy adorned and worshipped.

for

for it is with them a sacrament, or as great, yea the very dust and sweeping of their Synagogue, but in Christes holye Churche, there is nor never was more then two, thone is Baptisme, & ỳ other is ỳ Lords Supper. for by ỳ first we are receyued into Christes Church, and by the other we are nourished by fayth in our soules into life euerlasting, and also remember Christes death vntill he come agayne to be our ioyfull iudge.

The sonnes 21. Question.

We pray you sir certifie vs more plainly what is the true sence, substance, and meaning of Baptisme.

The fathers Aunswere.

Baptisme is the holy sacrament of our regeneration or newe birth, & vniting and incorporating of vs vnto the body of Christ, being therby made a member of his Church, by which Sacrament we are purged and washed from al our sinnes, for as the water washeth awaye all our filthinesse of the bodie, euen so, by fayth, the blod of Christ sprinckled on our soules by the hand of faith, washeth away all our sinnes, yea, and also all our paynes due vnto the same, & so being

ing made members of Christes owne body, we are partakers of all the benefites and blessinges of Christ our elder brother and head, if we daylie die vnto sinne, & lyue vnto righteousnesse, which is called mortification of life, for except we be regenerated into a spirituall body, we shall neuer be partakers of christes naturall body, and then voyde of all the benefites of Christes passion, which is the som and effect of all our fayth, sacramonts and religion: For to be worldly minded, is death euerlasting, but to be spiritually minded, is life euerlasting, sayth S. Paul, vnto the which god graunt vs for his mercy sake.

The sonnes. 22. Question.

I pray you sir, is there any such necessitie in Baptising young children that is if they die before they be baptised, that they are damned, as some affirme, for the scripture sayth except ye be Baptised, ye cannot be saued.

The fathers aunswere.

Neyther is saluation tyed vnto these that are baptised nor yet damnation vnto such as are vnbaptised, no more then they were all saued that were circum-

eised, and all damned that were vncircomcised, for then what had become of all the children that dyed in the wildernesse, and all the women Iewes, and all the Gentiles that never had circumcision. But that is all Papistes religion, & popish womens opinion. For. S. paul saith, that neyther circumcision nor vncircumcision doth preuaile any thing, but a new creature, for euery faythfull christian, doth beleeue that his childe is sanctified in the mothers wombe, if eyther of them be faythfull, and also saued frō euerlasting damnation, by the fayth of their Parents, if eyther of them be faythfull Christians, or els our seede were vncleane, but if both Father and Mother are infidelles or Papistes, then I doubt what their children are. Because S. paul so affirmeth to the Corinthians, in his first Epistle the. 7. Chapter and the. 14. verse. But because we are the children of wrath, by Adams corruption, vnto whom the promise of gods mercy and fauour reacheth vnto lyfe euerlasting, we therefore bring our children to be Baptised, in the same fayth that we protest, because they are

the

the scales of our sayth.

An other Question or obiection.23.

Because you laid before that the infidells and papists childrē are not christians borne, as you proued by. S. Paules words, in the. 7. Chap. to the Cor. and 14. ver. 1. Epistle, we pray you are Papistes no better then infidels, are they not Christians?

The aunswere to the obiection.

Although they are borne in christendome, yet are they not therefore true christians, no more then they are al true English men that are borne in Englād, there should not be so many Mongrills, neyther yet so many vnnatural rebels, as the trayterous vile Iesuites, & filthy papistes, that are borne in Englande, neyther loueth God, Christ, Prince, nor yet their owne natiue cuntrie, of which sorte I woulde there were not so many in this land. But to our purpose and prowfe, is it possible for such to be Christians, that are gods vtter enmies? Is it possible for him to be a christian that denyeth Christes powes to be sufficiēt for our saluation, but the pestilent

Papistes, and Traytors, Iesuites, denieth and teacheth that fayth onely in Christes merites, is not sufficient for our saluation, therefore it is not possible that any such Papistes can be christians. And except their righteousnesse excede the righteousnesse of the scribes and Pharisies, they shall neuer come where Christes kingdome is, the scribs and pharisies beleeued, that because they were Abrahams children, and circumcised, therfore they were saued. And the Papists belefe is, because they haue left in them some seede of grace to doo good workes by it, they deserue saluation, & because they are Baptised, and so they shall with the vnbeleeuing Iewes that were circumcised, & therfore (good children) of all people beware the Papists.

The sonnes. 24. Question.

I pray you good father certifie vs also of the holy communion, and as you haue don of Baptisme, the true sence & effect thereof.

The fathers answere.

This Sacrament is the signe, seale, and pledge of our saluation, & redemption which Christes our sauiour hath left

vs

vs to remember his precious death and passion, and to increase our fayth vntyll he come agayne to be our ioyfull iudge, and so remember that by the mercifull eating and drinking of Christes very body and blood, in the substance of bread and wine, by a firme fayth, we are surely partakers of all the benefites and blessinges of Christes death and passion, for as the material bread doth comforte our hartes, and the naturall wine doth reuiue our spirites and sences, euen so the spirituall eating of Christes bodie, the true bread of life, doth comforte our spirituall bodies, & the spiritual drinkeing of his precious blood, shed for vs on the crosse, doth reuiue and reioyce all our spirituall sences and powers of the soule, vnto life euerlasting, if we lift vp our hartes and mindes vnto Christe, which is in heauen, and with al thanks feede on him by fayth. This is the true and right receyuing of the Lordes supper, and the true sence and meaning, in which we must remember Christes death and passion, vntil he come againe to be our ioyfull iudge.

The sonnes 25. Question.

I pray you sir, how must we frame our selues for to receyue this holy sacrament faithfully and worthily.

The fathers Aanswere.

First we must remember the greenousnesse of our sinnes, from the verie bottome of our hartes, and vnfaynedly detest them, and euer after frame and force our selues vnto a godly, vertuous, and sober life, secondly we must trye, and examine our selues, whether we haue a true, firme, and a constant fayth, on and in the promises of Christe Jesus or no? And thirdly we must humbly, louingly and brotherly, yea & faithfully, reconcile our selues vnto suche as in anykind we haue offended euen vnto our enimies, and so hauing left our gyft on the alter, we may then come boldly & offer our gyft in Christian loue & charitie, with out the which we must not dare presume to receyue the holy communion, this is the best way that I know, howe to frame our selues to receyue this holy sacrament.

The fonnes. 26. Question.

I pray you sir, doth all men that receyue this sacrament, receiue the spirituall graces alike.

The

The fathers aunswere.

As in Baptisme, none but the faithfull doth receyue ȳ forgiuenesse of sinnes, euen so, none in the Lords supper, are partakers of the benefites and graces of Christ, but such as receyue him with a true and vnfayned fayth, as for the faithles they receiue, not the thing finished, but a bare sacrament vnto their vtter destruction. From the which the almighty of his mercy deliuer vs, for euer.

The sonnes. 27. Question.

I pray you good father, let me aske you one question more which is this, we reade in the. 14. Psal. of Dauid, these words, there is (saith the prophet) no good man, no not one, and in his. 37. psal. he playnely expresseth both a iust & a wicked mā. I pray you good father make those scriptures agree that I may be resolued.

The fathers aunswere.

My sonne marke this wel, & it doth me good, that you aske such questions, for it commeth not from flesshe and blood. These holye scriptures are both very true. As for the first wordes in the 14. Psalme. That there is none good, no

not

not one, God by the holy prophet speaketh it to the wicked worldlinges, the senceleſſe Athiſtes, and vnregenerated men. That man that ſayth in his hart there is no God. As. S. Paul affirmeth in the. 3. Chapter of his Epiſtle to the Rom. the. 10. 11. 12. 13. verſes. In whiche he deſcribeth the qualities of the wicked. Read that Chapter, but in reſpecte to compare with God, there is indeede none good but God, his onely ſonne Jeſus Chriſt our Lorde who is both God and man. For to compare with God, there is none good, no not one. But to affirme the wordes of the holy Ghoſte, in the. 37. Pſalme. Doubtleſſe there is on the earth both good men, euyll, iuſt and vniuſt, righteous and wicked, the elect and reprobate, ſaintes, and deuilles incarnate, for God him ſelfe doth iuſtifie Iobe to be a iuſt man, and yet he was but a man, and the holy ghoſt deſcribeth a iuſt man by Iob, ſaying, that ſuche as feareth God, eſcheweth euyll, and doth good, but in the. 37. Pſalme. The holie Ghoſt deſcribeth at large a iuſt man, and alſo a wicked, for the thirtie verſe of this Pſalme, hath theſe wordes, the

iuſt

iuſt man ſayth he, his mouth doth euer ſpeake of matters wiſe and high, and his tongue doth talke to edifie, but contrary, the wicked man blaſphemeth the Lord, and ſéeketh howe to ſlay the righteous. Alſo in the.21.ver. before is ſayde, that the wicked borroweth muche and neuer payeth agayne of the abundance which God hath lent him, but the iuſte is liberall and lendeth, alſo in the 35. & 36. verſe of this Pſalme. The prophet ſayth, I haue béen young, and nowe am olde, yet did I neuer ſée the righteous forſaken, nor his ſéede begging their breade, in diuers and many places in the holy ſcriptures. For in the 33. Pſal. the Prophet ſayth, reioyce ye righteous for it becommeth vpright men to be thankefull. Alſo in the Prouerbs of Salomon, the. 10. Chapter and the. 3. verſe, ſayth that the Lord will not famiſh the ſoule of the righteous, but he caſteth away the ſubſtance of the wicked, and in Eccleſiaſtes, the preacher ſayth, in his 3. Chapter and 17. ver. I thought in mine hart that God woulde iudge the iuſt, and the wicked, for there is a time for all workes. Alſo the Euange-

iuſt. S. Mathew, in his firſt Chap, and 9. verſe. Pronounceth Ioſeph the huſband of Mary, a iuſt man. Alſo. S. Peter termeth Lot a iuſt man in his. 2. Chap. and. 7. verſe. Throughout the whole ſcriptures, the holy Ghoſt iuſtifieth that there is both iuſt and wicked men. But it is a corſe to a cankered Atheiſt to heare a man ſpeake of a good man, then he will ſtorme and frette and qualifie you with this. 14. Pſalme, ſaying, there is not one good or iuſt man, no not one, and we are all ſinners, &c. But they ſpeake it, becauſe they woulde haue all men like them, and they bring in Saint Paules wordes, ſaying, that God hath lapped all men vnder ſinne becauſe he will haue mercy on all men, and he wil not the death of a ſinner, and therefore we hope all ſhalbe ſaued. But yet the wicked ſhall all goe quicke to hell.

An other queſtion of the ſonne. 28.

Father, becauſe that S. Paul ſayth, that God will haue all men to be ſaued & come to the knowledge of the truth, and alſo as you haue ſaide before, that Saint Paul ſaith, that God hath lapped al men vnder ſinne, & that he wil haue

mercie

mercy vpon all. This scripture is plaine and I thinke that god wil saue al men, we pray you giue vs the true sence and meaning thereof.

The fathers aunswere.

My sonne, indeed the wordes are plaine but many do erre, because they knowe not the scriptures, nor the true spiritual sence thereof, and the cause of their errour is because they pray not for the holy spirit of God to teache them, neyther yet giue faithful eare vnto ỹ preachers of gods word. For. S. Paul meaneth by this word, all men, all manner of men, that is, God will saue some of all sortes and degrees, & of all countries and kindreds, that is of all sortes of kinges and Princes, Nobles, Maiestrats, Marchãtes, Artificers, labourers, poore men, slaues, bondmẽ, Iewes, Turkes, Infidels, Papists, & pagans, yea Atheists, Epicures, Iesuits, and familistes, also all sorts of people, if they repent, & be conuerted vnto Christ, of all sorts he will cal some for God hath no respect of persons, for he would not the death of a sinner, but ỹ he should cõuert & liue, & this is ỹ meaning of ỹ holy ghost by. S. Pauls wordes.

all men. *The*

The sonnes. 29. Question.

Father, can a man shorten these daies which God hath appoynted, hym to liue on earth before his time, because the prophet Dauid sayth in his. 55. Psal. and the last verse thereof That the wicked shall not liue out halfe their dayes, hath not God (saith the prophet) appoynted euery man how long he shall liue, the which he shall not passe, and shall mans wickednesse preuent God, for he hath numbred mans dayes howe long he shall liue, good father resolue vs in this.

The fathers aunswere.

If God were not almightie, then man might preuent him, but surely God hath numbred the dayes of man, which he shall not passe, no not one howre or minute, therefore mans wickednesse cannot preuent God, neyther yet shorten the time and houre that God hath sette downe, and yet the worldly couetous, blodthirstie and dispitefull man shall not liue out halfe his dayes, as the holye Ghost affirmeth in the. 55. Psalme, and last verse. But the prophet *David*, nor the holy ghost meaneth not by these wor des

wordes any of those dayes which God hath appoynted him to liue, no not to shorten any one howre of those dayes although he should kil, hang, or drowne him selfe, yea murder or steale, and by the lawe be cut offe, yet can he not preuent God, for he seeth and suffereth him vntill his howre appointed of God, who in mercy did suffer him to liue & repent, but this is the meaning of these words, halfe his dayes, the holy Ghost by the mouth of the Prophet speaketh vnto the couetous wicked worldlinges, whiche scrape so for the cromes that fall from gods childre. I meane the wealth, pelfe, and pleasures of this present worlde, being so in loue with it more then God that they sell both their bodies & soules to the diuell to possesse it, and so poynt them selues their dayes to liue, for (say they) If I can get and scrape to be able to liue with the best of my neighbours, and then liue to beare the offices in the Citie, and in countenaunce and credit in the worlde, also to liue yet longer to be in authoritie, then I will serue God and be mercifull. But beholde, or these his appoynted dayes be accomplished,

the

the houre glasse of dais, that god hath set him is run out & accomplished so godamely if he repent not he slippeth downe to hel, & so preuented of his appointed daies, and so the wicked liueth not out halfe his daies. Which verifieth the wordes of the holy Ghost, by the prophet, in the. 55. Psal and last ver. The sons. 30. question. I would presume (good father) to aske you one or. 2. questions more, if I shoulde not be tedious vnto you, and so we will end for this time.

The fathers answere.

Say on, for it pleaseth me wel so long as ye aske to profit by, or to get knowledge, do not you remember Lilies verses & good counsell, that saith, qui dubitat, qui sæpe rogat. &c. is qui nil dubitat, &c. Therefore aske good questions and spare not, and I will thanke God for you.

The sonnes. 31. Question.

When I had heard the. 8. Chapter of the prouerbes of Salomon, as you commaunded me, which Chapter describeth the excellencie of wisedome, and also her good counsell with the antiquitie of Christ who is frō the beginning who made all thinges with the father & the holy ghost, for he is that worde which God spake, & al thinges were made, as the Euangelist S. Iohn affirmeth in the. 1. Cha. of his Gospell, & that is this, Christ dwelleth in the round compasse of this earth, which is man, I the turned to the. 7. Chap. of Eccl. I found, these wordes written, which wordes are these which seemed to me very straung, be not then (saith Salomon) iust ouer much, neither ouer wise & againe be not thou wicked ouer much,

neyther

neither to wise. These wordes are verie harde for my capacitie. Doth the holy ghost alowe some infirmities or some follie Also in the. 29. and. 30. verse. of the same Chapter, the preacher hath these strange wordes, my soule (saith he) hath made great inquisition, but I finde it not. I haue seene one mā among thousands, but one woman found I not. This also troubleth my capacitie, also in the. 4. Chapter of the Preacher, these wordes somewhat troubleth me, the wordes are in the last verse of the chapter, which are these, take heede to thy feete, when thou entrest into the house of god, and be thou more meete to heare then to offer the sacrifice of fooles. These three places of scripture I wouldе fayne vnderstand.

The fathers answere.

These places of scripture, are for the preachers & ministers to exclaime yet so far as God hath giuen me reuelation, I wil shew you ỹ sence therof, for in these first wordes out of the. 7. Chap. of Eccl. & ỹ. 19. verse. is comprehended great wisedom, for wher the preacher saith, be not thou iust ouermuch, nor ouer wise, it is far from God, to be alitle vniust or a litle foolish, or a litle wicked, ỹ holye ghost giueth very wise counsel, for he first biddeth thee to be ware ỹ thou boast not to much of thine owne iustnes, nor yet of thyne owne wysedome, nor yet to

tarrie

tarrie long in the company of the wicked, least thou sit in the Chayer of the pestilent scorner, as for the. 29. and 30. verse of this Chapter. That the Preacher coulde finde one man and no woman. I take the sence is that the preacher did meane he could finde but one man with out sinne, which is Jesus Christ, God and man, but of women sect he could neuer finde any, and with this text of scripture I stopped the blasphemous mouth of the Papisticall Lady that kept such a sturre with me in your Aunts house, at the burtall of your Uncle Temple, when she affirmed that the Virgin *Mary* was without sinne. I then answeared her, that the onely man Jesus Christ was. But of womé neuer could be found anye, at which peece of scripture she was qualified, so I partly take the sence and meaning of that place, but as for the wordes in the. 4. Chapter of Ecclesiastes, which is, take hæde to thy fæte when thou commest into the house of God, least thou offer there the sacrifice of fooles. In this peece of scripture, the holy Ghost giueth vs a caueat or warning to looke to our

steppes

ſteps of lyfe, that they be not euyll and filthie before God, and ſo come polluted and filthie into the Church before God, and ſo preſume to pray , and then our prayers turne vnto ſinne, and ſo proue wicked ſoules to prouoke gods wrath on vs, and this I take to be the ſence of this ſcripture.

The ſonnes. 32. Queſtion.

I pray you (good father) let me aſke you one queſtion more, in which I deſire to be reſolued , which queſtion is ſet downe in the firſt Epiſtle of Saint Iohn, and the. 8. verſe of the firſt Chap. The wordes are theſe , if we ſay we haue no ſinne, we deceyue our ſelues, and there is no truth in vs . And in the 3. Chap. of the ſame Epiſtle, and the. 9. verſe, is written cleane contrary, for there he ſaith, who ſo euer is borne of God, doth not ſinne, for his ſeede remaineth in him , neyther can he ſinne, becauſe he is borne of God , good father make theſe ſcriptures agree, that I may be reſolued.

The fathers aunſwere.

In the firſt peece of ſcripture where the Euangeliſt ſaith, if we ſay that we

haue no sinne, we deceiue our selues, & there is no truth in vs. The holy ghoste condemneth the pure familist of loue, which affirme that they haue no sinne, neyther yet can they sinne, because they are deified, and also hominified, but let such pestilent puritantes passe, from which sect good Lorde kéepe vs, and frō al iustitiaries, which iustify thē selues as the wicked Papistes, that haue no séede of grace left in them, to helpe to worke their saluation, and also haue works superabundant enough to serue them selues and others to saluation, from which pestilent sect good Lorde deliuer vs. But as touching the wordes of the same Epistle, the. 3. Cha. and. 9. vers. where the Euangelist saith, the regenerated man sinneth not, neyther can he sinne, because gods séede is in him. In this text of scripture the holy ghost condemneth all those Atheists, Epicures, Papistes, bellie gods, and carnal Protestants, & worldlinges which cannot abide to heare that there is any faythfull christians on the earth, any regenerated man, such as gréene to sée God dispo-

dishonoured (nor truely reuerenced,) such as cannot abide to heare gods holye name abused, suche as greeue to see the Lordes word prophaned, suche as cannot abide to heare anye bayne or fylthie talke, suche, the wise, proude, loftie worldlinges scorne, scoffe, deride, and taunt by the name of Puritants presitious, and are all of the spirite, and that he is gods childe, as it is sayde in the booke of Wisedome, the seconde Chapter. Therefore they cannot abyde to heere, that anye shoulde bee called good, iuste or ryghteous, and therefore with Tooth and Nayle, they recyte the fourteene Psalme, saying, that there is none good, but God, and the fyrste peece of Scripture that you recited saying, that he whiche sayth he hath no sinne, is a lyer. &c. but they wrest the Scripture, as Sathan dyd to Christe, and to cloke theyr fylthinesse, to dwell in theyr sinnes and naughtinesse. And therefore this laste peece of Scripture that you recited in the third Chapter of Saint Iohns Epistle, is written,

for a iuſt condemnation vnto all theſe wiſe worldly wiſardes, the Atheiſtes, and bellie gods, whoſe Kitchin is their Church, and bellie their God, and glory ende with ſhame. And ſo theſe be true, and all men liers.

A Chriſtian caueat.

The holy Prophet Ieremie in his. 48. Cha. of his propheſie, hath theſe words, curſed is he that doth the Lords worke negligently, which curſe taketh holde of all ſuche that abuſe the firſt table, yea the ſeconde alſo, but eſpecially the firſt, for the firſt table excelleth the ſeconde, as much as God excelleth a man. Therfore he that breaketh the firſt table, in any precept, committeth ſinne, direct agaynſt God his creator, and as the firſt table teacheth vs our duty towards god, ẏ 2. our duty towards our neighbours, & brethrẽ. And as ẏ Lords prayer is deuided into 2. parts, which . 1. part teacheth vs to aſke althinges neceſſary for our ſoules, and the ſeconde parte althinges neceſſary for this preſent lyfe, & therefore, if God hath taught vs in this firſte table, firſt, to honour & reuerence him, and as Chriſt hath taught vs in his

thre

thrée first petitions, first to aske althings necessary for our soules, if then we practise not first, the contentes of the firste table, which is to honour God, & also if we do not first aske all things necessarie for our souls, as christ hath taught vs in ỳ 3. first petitions, & so practise them first in al our life and actions that man runneth I say into the euerlasting curse of God, because he doth the Lords worke negligently, which he ought first to obserue and practise. As for example, God commaundeth in the first table, first to honour him, and in the thrée first petitions, Christ teacheth vs first to aske althinges necessary for our soules: yt then we do not first practise these in all our life and actions, but séeke our owne honor and profite, and fulfill our owne will and pleasure first, then we runne headlong, wilfully, and desperatly into the daunger of this damnable curse, because we neglect the Lords worke, will and commaundement, as for daylie example in these dayes to to much practised, if a man hauing seruants and familie, dare presume to prefer his owne commoditie and profit more then the

obseruation of the Lords day, that man I say most presumptuously, prouoketh the Lordes great curse vpon him, and all his house, for if God by his owne mouth commaunded to stone to death that man that gathereth but a fewe sticks on the Sabboth day, what wyll he dw (thinke you) vnto those that for their owne pleasure, commoditie, and profit, dare presume to breake, violate and prophane, the Lord gods expresse holy day, will not he (thinke you) curse condemne, and vtterly reiect all suche wise presumptuous worldly wicked rebelles, such Atheists, Epicures, and bellie gods, whose kitchin is their Church and bellie their God, to glory euerlasting shame and confusion. Euen such (I say) that prouoke their seruants to worke and drudge on the Lordes day, suche vile Epicures that make their seruants grone vnder their burthens which they carrie to their vile sodomite and filthy Gardens of vanitie, on the Lordes day, water to water their Gardens, baskets of victuales, or wine in bottels: and so spende all the Lordes day in glottonye and drunkennesse, which seruants wish rather

rather.6.weeke daies, then on sunday. Or in what desperate daunger liueth ỹ diuelish wretches, that drudge all the weeke,and yeere,to spend vainely on the holy dayes, or els on their owyne pleasure,and neyther haue respect to remẽber that which God hath commaunded vs to remember.Therfore I feare that kyng Balthasar trembled not so muche when he sawe the hand writing on the wall,as these prophaners shall tremble when Christ shall come in iudgement with Ieremies curse,with ite maledicti or all these prophaners of the Lordes day,except this curse be their caueat to repentance.

An other christian caueat to beware of.3. kinde of people.

The holy Ghost sayth in the.16.of the Prouerbs,and the.25.verse, that there is a way which seemeth right to a man, and the Isue thereof leadeth straight to hell.Also in the .30.of the same Prouerbes,in the.11. 12.13. and.14. verse. By the mouth of Agar, the holy Ghost describeth foure wicked generations, whiche are these. The first is a generation which curseth father & mother.

The seconde is a generation that is pure in their owne eyes, and yet are not washed from their filthines. The third is a generation, whose eies are hautie and eye liddes are lift vpon hye. The fourth generation is, whose teeth are as swordes, and their Jawes are as knīues to eate the afflicted and poore from among the children of men. And these foure generations are to be compared vnto three kindes of Christians, the first kind are the Anabaptists, Familistes, Papists, Libertines, Sismatikes, and Sectuaries, these are the two first generations which blaspheme and curse God their father, and the holye Church their mother, these thinke that they are are pure and yet are not washed from theyr filthinesse. The seconde kinde of counterfeit christians, are the third generation, whose eyes are hauty and eyeledds are lift on hie, these are the proud, loftie, vayne, and welthie Protestantes, whose eyes and eye lidds, disdayne to salute or speake to the poore. These perswade them selues that they are greatly in gods fauour, because they haue a fewe of the childrens cromes,

and

and a little knowledge and can make some arguments of the holy scriptures, and haue abilitie to inuite the preatest preachers to dinner, or supper, to haue familiaritie with them, to cloake their deep resembled hippocrisie, but yet they are no lesse proude, no lesse couetous, no lesse cursed Usurers, and extortioners, yea full as nice, fine, and vayne as the vilest Atheists bellie gods or Epicures. But as for mercy or compassion on the poore & needie, fie, how they spy prie and practise to helpe the poore brother vntil they be too to wearie, for they feare not pouertie by their liberalitie, but their hautie eies, and loftie eie lidds, bewraieth their deepe, double, counterfeite, cankered fidelitie. Unto the great shame of all faythful & true professers. The third kinde, is the fourth generation are as swordes, and chawes as kniues to eate vp the poore. These are the great mightie, wise worldlings, whose word must be a law, which terifie men with their hye wordes and lookes, by which they eate vp the poore. These are the Atheistes, Epicures, and bellie gods. These

god-

godlesse persons breake through ỹ lawes as Lions through nets, for they are to thē but as spiders cobwebs, these force neither for Gods sake nor mans, and yet they wilbe called christians, but yet they liue and spende their daies all in vanitie, as though there were neyther God nor diuell, heauen nor hell, resurrection or iudgement, these differ nothing from Iewes, Turkes, Pagans, yea worse then infidels, & yet they hope to be saued: because they haue the name of christians, and are Baptised, and so they shall as soone as the vnbeleeuing ỹ were circumcised, which is not possible, without repentance. For if the Iewes with their iudisme, and Turkes with their Mahomet, and turkchisme & Pagans, with their Paganisme, euen whē these Infidels, with their infidelity shal be saued, so shall the Anabaptistes, Familistes, Papistes, ciuil protestants, Atheistes, Epicures, bellie gods, and worldlye wise wisards, come to heauen in hast, but it is vnpossible, for without fayth it is vnpossible to please God, muche lesse to come to heauen. Vnto the which place of rest, God for his

his sonne Christes sake bring vs, vnto whom with the father and the holy Ghost, be all honour, glory, and dominion, now and euer. Amen

A péece of glasse taken out of the holy scripture, to be ware of pride, couetousnes, pleasure, and ambition.

Ioab strined for honor, Antiochus for gold and possessions, the Sodomites for pleasure, pride, and wanton idleneſſe.

But Ioab was destroyed by wise king Salomō, proude Antiochus was eaten vp with wormes aliue, & the mercileſſe vayne Sodomits sunke downe to hell.

Loke now and sée the ende of proude ambition, ỹ ende of couetous caitifes, and such as delight in worldly pleasure.

But the faithfull christians [illegible] for fayth and true religion, obtaine [illegible] the euerlasting crowne of immortality, there for to conclude, let vs heare the ende of all.

Feare

Feare God & kæpe his commaundements, for this is the whole duty of mã for God will bring euery worke vnto iudgemẽt with euery secret thing whether it be good or euil. Eccle. 12. 13. 14.

Therefore remember thy creator.

FINIS.

William Cotes.

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